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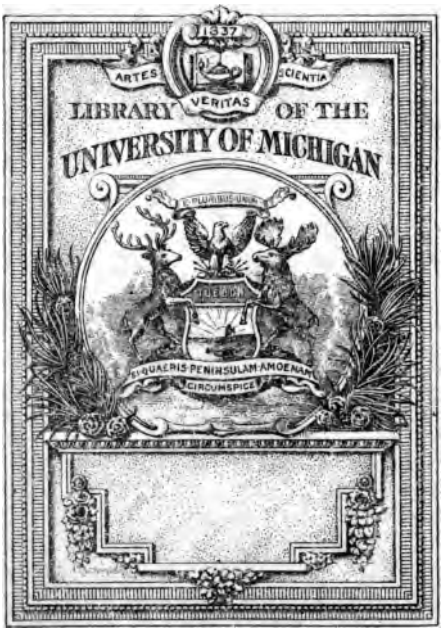

THE GIFT OF
Chr. Sci. Assoc. of U. of M.

CHRISTIAN SCIENCE

VERSUS

PANTHEISM.

BY

MARY (BAKER) G. EDDY,

Pastor Emeritus of the First Church of Christ, Scientist, Boston.

Ninth Edition.

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The Rumford Press.
1901

and day is not distant in the horizon of Truth—even the day when all people shall know and acknowledge one God and one Christianity.

CHRISTIAN SCIENCE NOT PANTHEISM.

At this period of enlightenment, a declaration from the pulpit that Christian Science is pantheism is anomalous to those who know whereof they speak—who know that Christian Science *is* science, and therefore is neither hypothetical nor dogmatical, but demonstrable, and looms above the mists of pantheism higher than Mt. Ararat above the deluge.

ANALYSIS OF "PANTHEISM."

According to Webster the word "pantheism" is derived from two Greek words meaning "all" and "god." Webster's *derivation* of the English word "Pantheism" is most suggestive. His uncapitalized word "god" gives the meaning of pantheism as a human opinion of "gods many," or mind in matter. "The doctrine that the universe, conceived of as a whole, is God; that there is no God but the combined forces and laws which are manifested in the existing universe."

The Standard Dictionary has it that Pantheism is the doctrine of the deification of natural causes, conceived as one personified nature, to which the religious sentiment is directed.

Pan is a Greek prefix, but it might stand, in the term Pantheism, for the mythological deity of that name; and *theism* for a belief concerning Deity in theology. However, Pan in imagery is preferable to pantheism in theology. The mythical deity may please the fancy, while pantheism suits not at all the Christian sense of religion. Pan, as a deity, is supposed to preside over sylvan solitude, and is a horned and hoofed animal, half goat and half man, that poorly presents the poetical phase of the genii of forests.*

My sense of nature's rich glooms is, that loneness lacks but one charm to make it half divine—a friend, with whom to whisper "Soli-

*NOTE.—In Roman mythology (one of my girlhood studies), Pan stood for "universal nature proceeding from the divine Mind and providence, of which heaven, earth, sea, the eternal fire, are so many members." Pan was the god of shepherds and hunters, leader of the nymphs, president of the mountains, patron of country life, and guardian of flocks and herds. His pipe of seven reeds denotes the celestial harmony of the seven planets; his shepherd's crook, that care and providence by which he governs the universe; his spotted skin, the stars; his goat's feet, the solidity of the earth; his man-face, the celestial world.

tude is sweet." Certain moods of mind find an indefinable pleasure in stillness, soft, silent as the storm's sudden hush; for nature's stillness is voiced with a hum of harmony, the gentle murmur of early morn, the evening's closing vespers, and lyre of bird and brooklet.

> "O sacred solitude! divine retreat!
> Choice of the prudent! envy of the great!
> By thy pure stream, or in thy evening shade,
> We court fair Wisdom, that celestial maid."

Theism is the belief in the personality and infinite mind of one supreme, holy, self-existent God, who reveals Himself supernaturally to his creation, and whose laws are not reckoned as science. In religion, it is a belief in one God, or in many gods. It is opposed to atheism and monotheism, but agrees with certain forms of pantheism and polytheism. It is the doctrine that the universe owes its origin and continuity to the reason, intellect, and will of a self-existent divine Being, who possesses all wisdom, goodness, and power, and is the Creator and Preserver of man.

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contradicting them, monotheism is lost and pantheism is found in scholastic theology. Can a single quality of God, Spirit, be discovered in matter? The Scriptures plainly declare,—"The word was God," and "all things were made by Him," the Word. What, then, can matter create, or how can it exist?

JESUS' DEFINITION OF EVIL.

Did God create evil? or is evil self-existent, and so possessed of the nature of God, Good? Since evil is not self-made, who or what hath made evil? Our Master gave the proper answer for all time to this hoary query. He said of evil,—"Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the Truth [God] because there is no Truth [reality] in him [evil]. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it [a lie]."

"Jesus' definition of devil [evil] explains evil. It shows that evil is both liar and lie, a delusion and illusion. Therefore we should neither believe the lie, nor believe that it hath embodiment or power; in other words, we

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higher criticism is not satisfied with this theism, and asks, If God is *infinite* Good, what and where is evil? And if Spirit made all that was made, how can matter be an intelligent creator, or co-worker with God? Again: Did one Mind, or two minds, enter into the scriptural allegory, in the colloquy between Good and evil, God and a serpent?—and if two minds, what becomes of theism in Christianity? For if God, Good, is Mind, and evil also is mind, the Christian religion has at least two Gods. If Spirit is sovereign, how can matter be force or law; and if God, Good, is omnipotent, what power hath evil?

It is plain that elevating evil to the altitude of mind gives it power, and that the belief in more than one spirit, if Spirit, God, is infinite, breaketh the first commandment in the Decalogue.

Science shows that a plurality of minds, or intelligent matter, signifies more than one God, and thus prevents the demonstration that the healing Christ, Truth, gave and gives in proof of the omnipotence of one divine, infinite Principle.

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causes a man to be mentally deranged; and the Babylonian sun god, moon god, and sin god find expression in sun worship, lunacy, sin, and mortality.

Does not the belief that Jesus, the man of Galilee, is God, imply two Gods, one the divine, infinite Person, the other a human finite personality? Does not the belief that Mary was the mother of God deny the self-existence of God? And does not the doctrine that Mohammed is the only prophet of God infringe the sacredness of one Christ Jesus?

SCIENTIFIC CHRISTIANITY MEANS ONE GOD.

Christianity, as taught and demonstrated in the first century by our great Master, virtually annulled the so-called laws of matter, idolatry, pantheism, and polytheism. Christianity then had one God and one law, namely, Divine Science. It said, "Call no man your Father upon the earth, for one is your Father which is in Heaven." Speaking of himself, Jesus said, —"My Father is greater than I." Christianity, as he taught and demonstrated it, must ever rest on the basis of the first commandment, and love for man.

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of scientific Christianity? Whoever demonstrates the highest humanity,—long-suffering, self-surrender, and spiritual endeavor to bless others,—ought to be aided, not hindered, in his holy mission. I would kiss the feet of such a messenger, for to help such a one is to help one's self. The demonstration of Christianity blesses all mankind. It loves one's neighbor as one's self; it loves its enemies—and this love benefits its enemies (though they believe it not), and rewards its possessor—for "if ye love them which love you, what reward have ye?"

MAN THE TRUE IMAGE OF GOD.

From a material standpoint, the best of people sometimes object to the philosophy of Christian Science on the ground that it takes away man's personality, and makes man less than man. But what saith the apostle?—even this: "If a man thinketh himself to be something, when he is nothing, he deceiveth himself." The great Nazarene Prophet said, "By their fruits ye shall know them:" then if the effects of Christian Science on the lives of men be thus judged, we are sure the honest verdict of humanity will attest its uplifting power, and

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of man, but obscure man. Therefore it required the Divinity of our Master to perceive the real man, and to cast out the unreal or counterfeit. It caused St. Paul to write,—"Lie not one to another, seeing that ye have put off the old man with his deeds: and have put on the new man, which is renewed in knowledge after the image of Him that created him."

Was our Master mistaken in judging a cause by its effects? Shall the opinions, systems, doctrines, and dogmas of men gauge the animus of man? or shall his stature in Christ, Truth, declare him? Governed by the divine Principle of his being, man is perfect. When will the schools allow mortals to turn from clay to Soul for the model? The Science of Being, understood and obeyed, will demonstrate man to be superior to the best church member or moralist on earth, who understands not this Science. If man is spiritually fallen, it matters not what he believes; he is not upright, and must regain his native spiritual stature in order to be in proper shape, as certainly as the man who falls physically needs to rise again.

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filled. The altitude of Christianity openeth, high above the so-called laws of matter, a door that no man can shut; it showeth to all peoples the way of escape from sin, disease, and death; it lifteth the burden of sharp experience from off the heart of humanity, and so lighteth the path that he who entereth it may run and not weary, and walk, not wait by the roadside,—yea, pass gently on without the alterative agonies whereby the way-seeker gains and points the path.

The Science of Christianity is strictly monotheism;—it has ONE GOD. And this divine Infinite Principle, noumena and phenomena, is demonstrably the self-existent Life, Truth, Love, Substance, Spirit, Mind, which includes all that the term implies, and is all that is real and eternal. Christian Science is irrevocable—unpierced by bold conjecture's sharp point, by bald philosophy, or by man's inventions. It is divinely true, and every hour in time and in eternity will witness more steadfastly to its practical truth. And Science is not pantheism, but Christian Science.

Chief among the questions herein, and nearest my heart, is this: When shall Christianity

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I have only traversed my subject that you may prove for yourselves the unsubstantial nature of whatever is unlike Good, weigh a sigh, and rise into the rest of righteousness with its triumphant train.

Once more I write, Set your affections on things above; love one another; commune at the table of our Lord in one spirit; worship in spirit and in truth; and if daily adoring, imploring, and living the divine Life, Truth, Love, thou shalt partake of the bread that cometh down from heaven, drink of the cup of salvation, and be baptized in Spirit.

PRAYER FOR COUNTRY AND CHURCH.

Pray for the prosperity of our country, and for her victory under arms; that justice, mercy, and peace continue to characterize her government, and that they shall rule all nations. Pray that the Divine Presence may still guide and bless our Chief Magistrate, those associated with his executive trust, and our national Judiciary, give to our congress wisdom, and uphold our nation with the right arm of His righteousness.

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